Selected Questions from the Dictionary of the Frequently Asked Questions (FAQs) on Islam

(Pillars of Iman (faith) Section)

Question No. 48

What are the five pillars of Islam?

Answer:

Importance/1

Q- What are the five pillars of Islam?

A: Islam is based on five pillars clarified by the Prophet (may Allah's peace and blessings be upon him) in his statement:"Islam was built on five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, performing Hajj, and fasting (the month of) Ramadān."[Narrated by Al-Bukhāri and Muslim]

The First Pillar: Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah means believing that no deity is truly worthy of worship except Allah Almighty, along with being aware of its meaning and requirements that include disbelief in false deities, obedience to Sharia, and sincerity to Allah Almighty combined with love and glorification.And believing that Allah alone is the God, the Owner, the Disposer of Affairs, the Creator, and the All-Provider, besides affirming all the beautiful names and sublime attributes that Allah Almighty has affirmed for Himself or that have been affirmed for Him by His Messenger.Also believing that none is worthy of worship except Allah alone, for He alone is the Creator with no partner, as Allah Almighty says:﴿بَدِيعُ السَّمَـٰوَٰتِ وَٱلأَرض أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَـٰحِبَةً وَخَلَقَ كُلَّ شَىءٍ وَهُوَ بِكُلِّ شَىءٍ عَلِيمٌ﴾ {He is the Originator of the heavens and earth. How could He have a son when He never had a companion? He created all things, and He is All-Knowing of everything.﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَآ إِلَـٰهَ إِلَّا هُوَ خَـٰلِقُ كُلِّ شَىءٍ فَٱعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَىءٍ وَكِيلٌ﴾ Such is Allah, your Lord; none

has the right to be worshiped except Him, the Creator of all things. So, worship Him, for He is the Maintainer of all things.} [Surat al-An‘ām: 101-102]

It also means testifying that Muhammad ibn ‘Abdullah ibn ‘Abd al-Muttalib al-Hāshimi al-Qurashi, is the seal of the prophets and the most honorable of all the messengers, along with abiding by his Shariah and revering him in accordance with the Shariah without negligence or excessiveness.Negligence here includes noncompliance with his Sunnah, whereas excessiveness includes worshiping him besides Allah Almighty like swearing by him, invoking him, or doing anything else that must not be devoted to other than Allah Almighty.This also entails believing that Allah sent His Messenger Muhammad (may Allah's peace and blessings be upon him), revealed the Qur’an to him, and commanded him to convey this religion to all people. This is in addition to believing that it is obligatory for every person to love Allah and His Messenger and obey them, knowing that loving Allah cannot be fulfilled except by following His Messenger (may Allah's peace and blessings be upon him), as Allah Almighty says: {قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ} {Say, “If you love Allah then follow me; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful.”}[Surat Āl ‘Imrān: 31]

The Prophet's commands must be obeyed, his reports must be believed, and his prohibitions must be avoided. Moreover, Allah must be worshiped only in the manner He has prescribed, not in accordance with the religious innovations introduced by people.

The rationale behind sending the Messenger is to direct and guide people to what is good for their religion and for their life and to what pleases their Lord.

The Second Pillar: Establishing prayer, which refers to worshiping Allah with particular words and acts that begin by making Takbīr (proclaiming Allah's greatness) and to ending prayer by making Taslīm (greeting of peace).

There are five prayers every day and night: Fajr (dawn), Zhuhr (noon), ‘Asr (afternoon), Maghrib (sunset), and Isha (night).

Prayer is obligatory for every Muslim,

as Allah Almighty says:{إِنَّ الصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا} {Indeed, prayer is prescribed for the believers at specific times.}[Surat an-Nisā’: 103]

Some of the rationales behind prayer are establishing a connection between the slave and his Lord, besides its being a cause of comfort and tranquility, and a means for prohibiting immorality and wrongdoing, and the like.

The Third Pillar: Giving Zakah, which is a due right on specific types of properties to be given to a specific group of people at a specific time. It is one of the pillars of Islam and an obligatory charity taken from the rich and given to the poor.

Allah Almighty says:{خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا} {Take charity from their wealth [O Prophet] to cleanse and purify them.}[Surat at-Tawbah: 103]

Some of the rationales behind Zakah are purifying and increasing wealth, purifying souls from miserliness and stinginess, and enhancing love between the rich and the poor, thus eliminating hatred and ensuring security, and causing happiness to prevail.

The Fourth Pillar: Fasting Ramadān, which means abstaining from the fasting nullifiers like eating, drinking, and having sexual intercourse during the days of the ninth Hijri month.

Allah Almighty says:{شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُ} {Ramadān is a month in which the Qur’an was sent down as a guidance for mankind and as clear signs that show the right way and distinguish between right and wrong. So, whoever of you witnesses this month, should fast.}[Surat al-Baqarah: 185]

Some of the rationales behind fasting are: being a means of achieving piety

and helping the fasting person recall the blessings that Allah Almighty has bestowed upon him.

It also reminds the fasting person of his poor and needy brothers.

Moreover, fasting unifies the Muslims' feelings,

enhances physical health and strength,

etc.

The Fifth Pillar: Performing Hajj, which means visiting the sacred sites in Makkah once in a lifetime for whomever can afford to perform particular rites.

Allah Almighty says:﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗا وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ﴾ {Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need for the worlds.}[Surat Āl ‘Imrān: 97]

Some of the rationales behind Hajj are: fulfilling the Tawhīd (monotheism) of worship, attaining piety, remembering Allah Almighty, refining the human soul, and raising the nation on the sound meanings of unity, in addition to other rationales and benefits.

This is an outline of the five pillars, as each of these pillars has its own conditions and pillars besides so many other details.May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all of his Companions.

Unified Serial Number: 400

Question no. 49

What is the manner of performing Wudū’ (ablution)?

Answer:

Importance/1

Q- What is the manner of performing ablution?

A: The complete manner of performing ablution in detail is as follows:

1- Intend purification and removal of ritual impurity without uttering the intention because it lies in the heart, and the same applies to all other acts of worship.

2- Say: "Bismillāh" (in the name of Allah).

3- Then, wash your hands three times.

4- Then, rinse your mouth thrice, i.e., swirl water in the mouth.Sniff water and then blow it out of your nose with your left hand thrice."Istinshāq" means letting the water inside the nose, whereas "Istinthār" means blowing water out of the nose.

5- Wash your face thrice. The facial boundary extends lengthwise from the natural hairline down to the lower part of the jaw and the chin, and breadthwise from the right ear to the left ear.Men should wash their beards because it is part of the face. If the beard is thin, both the outer part and inner part should be washed; however, if it is thick covering the skin underneath it, only its outer part should be washed, and let the water go through it with his fingers.

6- Then, wash your hands up to the elbows thrice. The boundary of the hand extends from the fingertips along with the nails up to the elbow. It is a must to remove whatever is on the hand, be it dough, mud, dye, or anything that prevents water from reaching the skin, before washing it.

7- Then, wipe over your head and ears once with new water.The manner of wiping over the head is by putting one's wet hands over the front part of the head and moving them back to the nape and then all the way back to the place where he started from. Then, one should insert his index fingers into his earholes and wipe them from the outside with his thumbs.As for the woman's hair, she should wipe over it whether it is hanging down or tied from the front part of the head to the hairline on her neck, and the hair extending on her back should not be wiped.

8- Then, wash your feet up to the ankles thrice. The ankles here refer to the two protruding bones at the bottom of the shank.

- Whoever cannot find water should make Tayammum (dry ablution), which means using dust or the like from the earth when water is unavailable or cannot be used.

Allah Almighty says: ﴿... فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا﴾ {... and did not find water, then purify yourselves with clean earth and wipe your faces and hands with it. For Allah is Ever-Pardoning, All-Forgiving.}[Surat an-Nisā’: 43]

Tayammum is to be performed by striking the dust once with the palms and wiping the face and the back parts of the hands once only, as the Prophet (may Allah's peace and blessings be upon him) said to ‘Ammār ibn Yāsir (may Allah be pleased with him):"It would have been sufficient for you to do like this." Then he struck the earth lightly with his palms, blew off the dust, and passed his hands over his face and hands.[Narrated by Al-Bukhāri and Muslim]

What is previously mentioned is proven by the Hadīth of Humrān, the freed slave of ‘Uthmān, where ‘Uthmān ibn ‘Affān (may Allah be pleased with him)called for water to perform ablution. He washed his hands three times. Then, he rinsed his mouth and blew water out of his nose. Then, he washed his face three times, then his right hand up to the elbow three times followed by washing his left hand in the same manner. Then, he wiped over his head and washed his right foot up to the ankle three times followed by washing his left foot in the same manner. Then he said: "I saw the Messenger of Allah (may Allah's peace and blessings be upon him) perform ablution as I have just done. Then, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Whoever performs ablution as I have done and then stands and prays two Rak‘ahs (unit of prayer) without letting his thoughts wander, his previous sins will be forgiven.'"[Narrated by Muslim]

It is also proven by Allah's words, as He Almighty says:﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ﴾ {O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or had sexual contact with women and find no water, then purify yourselves with clean earth, and wipe your faces and hands therewith. Allah does not want to impose hardship on you,

rather He wants to purify you and complete His favor upon you, so that you may be grateful.}[Surat al-Mā’idah: 6]May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all of his Companions.

Unified Serial Number: 3060

Question no. 50

What is the manner of performing Salah (prayer)?

Answer:

Importance/1

Q- What is the manner of performing prayer?

A: Prayer is to be performed in the following manner:

1- Face the Qiblah (direction of the Ka‘bah) with your whole body without deviation or looking around.

2- Intend with your heart to offer the prayer you want without uttering the intention.

3- Then, make the Takbīr (opening Takbīr) by saying: "Allāhu Akbar" (Allah is the Greatest) while raising your hands up to the level of your shoulders.

4- Then, place your right palm on top of your left hand over your chest.

5- Then, start your prayer by saying:"Allāhumma bā‘id baynī wa bayna khatāyāy kama bā‘dta bayna al-mashriq wa al-maghrib, Allāhumma naqqini min khatāyāy kama yunaqqa ath-thawb al-abyad min ad-danas, Allāhumma ighsilni min khatāyāy bil mā’i wa ath-thalji wa al-barad" (O Allah, separate me from my sins as You have separated the East from the West. O Allah, cleanse me of my sins as the white garment is cleansed of stains. O Allah, wash away my sins with ice, water, and hail).

Or by saying:"Subhānak Allāhumma wa bihamdika wa tabārak asmuka wa ta‘āla jadduka wa la ilāha ghayruk" (Glory be to You, O Allah, and all praise is due to You, and blessed is Your Name and high is Your Majesty and no deity is worthy of worship but You).

6- Then, make Isti‘ādhah (seeking refuge with Allah) by saying:"A‘ūdhu billāh min ash-shaytān ar-rajīm" (I seek refuge with Allah from the accursed devil).

7- Then, say: "Bismillāh" (in the name of Allah) and recite Surat al-Fātihah saying:﴿بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ﴾ {In the name of Allah, the Most Compassionate, the Most Merciful.الْحَمْدُ للّهِ رَبِّ الْعَالَمِينَ All praise be to Allah, the Lord of the worlds,الرَّحْمـنِ الرَّحِيمِ the Most Compassionate, the Most Merciful,مَالِكِ يَوْمِ الدِّينِ Master of the Day of Judgment.إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ You alone we worship, and You alone we ask for help.اهدِنَـــا الصِّرَاطَ المُستَقِيمَ Guide us to the straight path,صِـرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَـيرِ المَغضُـوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ﴾ the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray.}[Surat al-Fātihah: 1-7]

Then, say: "Āmīn", which means: O Allah, answer the supplication.

8- Then, recite whatever you are comfortable with from the Qur’an, and recite at length in the Fajr prayer.

9- Then, make Rukū‘ (bowing), i.e., bend your back as a sign of glorifying Allah, while making Takbīr and raising your hands up to the level of your shoulders. It is Sunnah to extend one's back while keeping the head at the same level as the back, and to place one's hands on the knees with fingers spread out.

10- Say in your Rukū‘: "Subhāna rabbiya al-‘Azhīm" (Glory be to my Lord, the Magnificent) three times, and if you add: "Subhānak Allāhumma wa bihamdik, Allāhumma ighfirli" (Glory be to You, O Allah, and with Your praise, O Allah, forgive me), that would be appropriate.

11- Then, raise your head from Rukū‘ while saying: "Sami‘allāhu liman hamidah" (Allah hears whoever praises Him), and raise your hands up to the level of your shoulders. The one praying behind the Imam should not say: "Sami‘allāhu liman hamidah" (Allah hears whoever praises Him); rather, he should say: "Rabbana wa laka al-hamd" (O our Lord, praise be to You).

12- Then, say after rising: "Rabbana wa laka al-hamd mil’a as-samāwāti wa al-ardi wa mil’a mā shi’ta min shay’in ba‘d" (O our

Lord, praise be to You as much as would fill the heavens and the earth, and as much as would fill whatever You will after that).

13- Then, make the first prostration while saying: "Allāhu Akbar" (Allah is the Greatest) and prostrate on seven body parts: the forehead along with the nose, the two palms, the two knees, and the tips of both feet. Keep your arms away from your sides and do not rest your forearms on the ground, and your fingertips should face the Qiblah (the prayer direction).

14- Say in your Sujūd (prostration): "Subhāna rabbiya al-A'la" (Glory be to my Lord, the Most High) three times, and if you add: "Subhānak Allāhumma wa bihamdik, Allāhumma ighfirli" (Glory be to You, O Allah, and with Your praise, O Allah, forgive me), that will be appropriate.

15- Then, raise your head from Sujūd while saying: "Allāhu Akbar" (Allah is the Greatest).

16- Then, sit on your left foot between the two prostrations while keeping the right foot erect, and place your hands on your thighs and knees.

17- While sitting between the two prostrations, say: "Allāhumma ighfirli, warhamni, wahdini, warzuqni, wa āfini, wajburni" (O Allah, forgive me, have mercy on me, guide me, give me provision, comfort me, and protect me).

18- Perform the second prostration in the same way as the first one in terms of what is to be said and done, and make Takbīr when prostrating.

19- Then, rise from the second prostration while saying: "Allāhu Akbar" (Allah is the Greatest), and perform the second Rak'ah (unit of prayer) in exactly the same manner as the first one with regards to what is said and done, but without saying the opening supplication.

20- Then, sit after completing the second Rak'ah while saying: "Allāhu Akbar" (Allah is the Greatest), and the manner of sitting is the same as that between the two prostrations.

21- Recite Tashahhud in this sitting posture saying:"At-tahiyyātu lillāhi wa as-salawātu wa at-tayyibāt, as-salāmu

‘alayka ayyuha an-nabiyy wa rahmatullāhi wa barakātuh, as-salāmu ‘alayna wa ‘alā ‘ibādillāhi as-sālihīn, ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh. Allāhumma salli ‘ala Muhammad wa ‘ala āli Muhammad kama sallayta ‘ala Ibrāhīma wa ‘ala āli Ibrāhīma innaka hamīdun majīd, wa bārik ‘ala Muhammad wa ‘ala āli Muhammad kama bārakta ‘ala Ibrāhīma wa ‘ala āli Ibrāhīma innaka hamīdun majīd. A‘ūdhu billāhi min ‘adhābi jahannam wa min ‘adhābi al-qabr wa min fitnat al-mahya wa al-mamāt wa min fintnat al-masīh ad-dajjāl" (All greetings, prayers, and good things are due to Allah. May Allah's peace, mercy, and blessings be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah, and I bear witness that Muhammad is His slave and Messenger. O Allah, exalt the mention of Muhammad and the family of Muhammad, as You exalted the mention of Abraham and the family of Abraham, You are indeed Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, You are indeed Praiseworthy, Most Glorious. I seek refuge in Allah from the torment of Hellfire, from the torment of the grave, from the trial of life and death, and from the trial of the Antichrist).Then, supplicate to your Lord asking for whatever good you wish for in this life and the Hereafter.

22- Then, make Taslīm to the right by saying: "As-salāmu ‘alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you), and do the same to the left.

23- If it is a three-Rak‘ah or a four-Rak‘ah prayer, then, stop at the end of the first Tashahhud that reads:"Ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan ‘abduhū wa rasūluh" (I testify that there is no god but Allah and that Muhammad is His slave and messenger).

24- Then, stand up while saying: "Allāhu Akbar" (Allah is the Greatest) and raise your hands up to the level of your shoulders.

25- Then, perform the rest of your prayer in the same manner as the second Rak‘ah but recite Surat al-Fātihah only.

26- Then, sit in the Tawarruk position by keeping the right foot erect and extending the left foot from under the right leg, resting your posterior on the ground, and placing your hands on your thighs in the same manner as in the first Tashahhud.

27- Recite the Tashahhud in full in this sitting.

28- Then, make Taslīm to your right by saying: "As-salāmu ‘alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you), and do the same to the left. May Allah's peace and blessings be upon our Prophet Muhammad.

Unified Serial Number: 3070

Question no. 65

Do Muslims worship the Ka‘bah?

Answer:

Importance/1

Q- What is the Ka‘bah? Do Muslims worship the Ka‘bah?

A: The honorable Ka‘bah is the Muslims' Qiblah (prayer direction). Allah Almighty says:﴿فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ﴾ {We will surely make you turn towards a prayer direction that will please you. So, turn your face towards the Sacred Mosque [in Makkah], and wherever you are, turn your faces towards it.}[Surat al-Baqarah: 144]Muslims also circumambulate the Ka‘bah while performing Hajj and ‘Umrah. Allah Almighty says:﴿وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ﴾ {And circumambulate the Ancient House [Ka’ba].}[Surat al-Hajj: 29]

It is the Sacred Structure in Makkah that Allah Almighty ordered His Prophet and close friend Ibrāhīm (Abraham) (peace be upon him) to build. Allah Almighty says:﴿وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ﴾ {And [remember] when We showed to Abraham the site of the House [Ka’bah], “Do not associate anything with Me, and purify My House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate."}[Surat al-Hajj: 26]

It is the first House of worship established on earth for mankind to worship Allah Almighty. Allah Almighty says:﴿إِنَّ أَوَّلَ بَيت وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكا وَهُدى لِّلْعَـٰلَمِينَ﴾ {The first House [of worship] established for mankind was the one at Bakkah [Makkah], full of blessings and guidance for the worlds.}[Surat Āl ‘Imrān: 96]

Regarding the answer to the second question, Muslims do not worship the Ka‘bah or the Black Stone. They do not humble or humiliate themselves before them; rather, they respect and revere them.Muslims receive no orders or prohibitions from the Ka‘bah and the Black Stone, since both cannot bring harm or benefit and cannot possibly be a source of direction or guidance. However, the act of kissing, respecting, and facing the Ka‘bah in prayer represents a manifestation of the Muslims' unity and the unity of their objectives. They visit the Ka‘bah and circumambulate it in obedience to Allah's command and as an act of worshiping Allah alone, not the Ka‘bah.Muslims are aware that it is a stone that can neither cause harm nor bring about benefit; however, a Muslim must obey Allah's command as this is one of the requirements of being a slave to Allah, the Lord of the worlds.

This is supported by the statement of ‘Umar (may Allah be pleased with him) when he kissed the Black Stone, as he said:"Verily, I know that you are a stone that can neither harm nor benefit. Had I not seen the Prophet (may Allah's peace and blessings be upon him) kissing you, I would not have kissed you."[Narrated by Al-Bukhāri and Muslim]May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all of his Companions.

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